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The Vital Logic of the Disciples Movement

By Charles M. Sharpe

Random Shots Prior to the Convention

By Ellis B. Barnes

OCT 7 1916

CHICAGO

THE CHRISTIAN CENTURY

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DISCIPLES PUBLICATION SOCIETY

700 EAST FORTIETH STREET

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THE CHRISTIAN CENTURY

Volume XXXIII

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Number 40

The Church's Duty to Her Ministers

DO YOU WANT YOUR MINISTER TO QUIT?

Last year thousands of Disciples heard with sorrow that their ministers had quit preaching and gone into business. He had married these friends, or buried their children, or perhaps he had been the man under God who led them into the religious life. It seemed like a profanation for a minister of God's word to be selling real estate or life insurance. They felt about it as one does when an old church building in the city is turned into a warehouse. Some men can sell real estate with dignity. Not so our family pastor.

Why did the minister go into business? Perhaps we felt at first rather sadly that the man had an inordinate love of money. He was not satisfied with his salary. It may be we were wrong. May he not have had cares which he did not tell us of, which it would have been easy for us to remove?

We wanted our minister to marry and have a family. It is never the bachelor minister who can get closest to the hearts of his people. We may even have taken the position that our church should never have an unmarried minister. Since we felt that way, did we do right not to provide for this family? The minister knew that if his health failed the Disciples as they are now organized could never take care of his loved ones. He knew that if he grew old in the service the Ministerial Relief would be but a small fraction of the support a man would need for his declining years. Our minister who went out into the world to sell things probably went with a broken heart to do his duty to his family.

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In other communions there has been recognition of the duty of the church to the retired minister. Roman Catholic priests are given a pension of six hundred dollars a year. The Protestant Episcopal church is just now raising millions for endowment of its old age pensions. The goal for the northern Presbyterians is ten millions of endowment. The total amount to be raised by the plans now in operation among the denominations will approximate fifty millions of dollars. How much of this money will go for the support of the Disciples ministers?

The most backward cause among us today is that of support for the retired minister. This is not because of any lack of zeal on the part of the devoted leaders of the Board of Ministerial Relief. This brotherhood of ours is young. We have had many things to do. Because we are young, we are the last of the great evangelical bodies to feel the obligation of caring for the old minister. Every year henceforth will rapidly increase our obligations.

If we do not make provision for the servants of the altar, we shall stand disgraced in the religious world. Our converts will be fewer. Our influence will be less. The very quality of our piety will be discounted in the

eyes of the Christian world. Our Bible will be uncomfortable reading with its exhortation, "But if any provideth not for his own, and especially his own household, he hath denied the faith, and is worse than an unbeliever."

The recruits to our ministry will decrease in numbers and ability if bright young men can see only a tragedy at the end of the service, a useless and needless tragedy. Our young men do respond to the call of ideals. They are willing to make sacrifices. They are not willing, however, to make sacrifices which have no other end than to increase the slothfulness of the church and to harden its heart.

If, on the other hand, the Disciples would make adequate provision for their ministers, there would be a renewed loyalty among our people to the leaders of the church. There would be possible an undivided service on the part of the ministers. There would be a public which would respect the church for doing the Christian thing with its own employees. The church might with propriety lecture other employers of labor after it had discharged its own obligations as an employer.

★ ★

The methods by which we shall go forward must naturally arise in the councils of the Board of Ministerial Relief, which has made an expert study of the problem from the Disciple standpoint.

Some communions are considering pensions instead of relief. They propose to pay to all ministers who reach a certain age a retiring pension and thus take away all stigma of charity from the help given to the veterans of the cross.

In other cases there is a plan of inviting the ministers to contribute to their own old age pensions, the church giving a generous addition to what the ministers themselves are able to save.

The relief method, with which the Disciples are familiar, has grown out of our antiquated methods of parish relief. It is cheap and inadequate, though a thousand times better than utter neglect.

A better day is at hand. Teachers are being pensioned. Railway employes, electrical workers and many other groups of employes are already provided for. Our America is unusually prosperous, and people with means now actually seek for good ways in which to invest their money for the good of humanity.

The hour has struck for a big drive forward in behalf of the veteran minister.

When the call comes to the Disciples of Christ, they will follow.

No warmer Christian hearts are to be found in the world than theirs.

They will yet pay their debt to their unselfish ministry.

EDITORIAL

A HIGH GOAL GAINED

GLADDER news has not been received in THE CHRISTIAN CENTURY office in many a year than that conveyed in a telegram from Secretary F. M. Rains, reporting that the half million mark in the annual receipts of the Foreign Society has been passed. This is a goal toward which the eyes and hearts and energies of our people have long been straining. To have at last gained it is ample occasion for a great shout of rejoicing and a song of thanksgiving to God.

Like all goals in Christian experience, it is not an end, but a new beginning. It gives the society faith and courage to undertake a yet further adventure—the quest of a million a year for the spread of the Kingdom in the ends of the earth. It is safe to predict that, under God's blessing, less time will pass in reaching the million than it took to go from the first hundred thousand to the half million.

THE CHURCH A SCHOOL OF CHARACTER.

TWO questions about church membership have agitated the Christian body from the very first. One is the standard to be required for admission and the other is the matter of excommunication. How good must a man be before he is taken in? How bad must he be before he is put out?

Puritan churches were signally strict with regard to these standards. More commonly, national churches were very lax. The latter sometimes had the idea of including the whole population without moral distinction within the scope of the national church.

On the mission fields the same question has pressed for solution. Shall a man be inducted into the church when he can assent to the Petrine confession? Or should there be a period of instruction and moral preparation for church membership?

The whole matter is to be determined from the viewpoint of our conception of what the church ideally is. Some view it as a school of character, a place to develop Christ-likeness through continual effort.

A school obviously has more than one grade of student. There is the beginner and there is the graduate. A beginner is not the disgrace of the school, but he is the hope of the institution for the future. A church has no more a duty to demand perfection in people entering its membership than has a school to ask a knowledge of calculus before a freshman is enrolled.

Should this school ever despair of its task? Is there any reason sufficient to bring about the excommunication of a member from the church? The New Testament church undoubtedly did separate outrageous offenders from its fellowship. There comes a time when the church must bear its testimony to the world by repudiating the actions of some unworthy member. The supreme duty of the church, however, is not to excommunicate evildoers, but to bring them to salvation.

GETTING THE CONGREGATION TO READ.

READING habits among the evangelical Christians are not what they once were. The ignorance of many intelligent Christian workers with reference to certain much-discussed books is pathetic.

We referred some time ago to the possibility of the preacher using his own personal library for the

purpose of stimulating good reading by means of loaning books to his members.

The public library is now to be found in most small communities. These libraries often have many excellent religious books which no one discovers. The minister is the only one in the community who is equipped to judge these books. He ought to make a list of twelve of the best of them, with a brief description of their contents, and print this in the calendar or post it in the church and call attention to it. As soon as there came to be a demand at the library for religious books, more and better ones would be provided.

One church we know of has a bookshelf where religious books, especially those relating to that particular denomination, are sold. On some of the books a profit is made which helps to pay the expenses of maintaining the shelf. By this means the people of the church are being continually stimulated to read books that will make them intelligent in the religious life.

The missionary society should have its reading course, and the Sunday school teachers should be expected to read some good books in their fields every year. If each organization would do its part, religious intelligence might spread much more rapidly.

Not one family in five among the Disciples takes a church newspaper. What little church news comes to four-fifths of our members comes in the sermon or at the missionary society meeting. Very intelligent business and professional people can be found living in the most abysmal ignorance of the religious fellowship to which they are attached. It must be clear to our pastors that this fact makes their work harder instead of easier.

ENLARGEMENT AND PROGRESS

WITH this issue THE CHRISTIAN CENTURY enlarges the number of its pages and inaugurates a program of expansion and progress in which we invite the co-operation of all our readers. The fiscal year closing August 1 was the best this paper and the Disciples Publication Society have ever enjoyed. The sale of its Sunday School supplies and books the publication department made a gratifying gain over any previous year. For the past four years, every quarter of each year has marked a gain over its corresponding preceding quarter in the volume of patronage given by the Sunday Schools, and at this writing, the first week in the Autumn quarter of 1916, the mark reached at the end of the Autumn quarter of 1915 has already been passed. At no time has the gain been anything in the nature of a boom, but a modest, substantial and steady growth. It seems evident that the Sunday Schools and churches of the Disciples of Christ desire increasingly the materials which embody the ideals of this house, and they find satisfaction in giving us their patronage.

For the coming year—and years—it is our purpose especially to augment the energy with which THE CHRISTIAN CENTURY has been promoted in the past. In the face of an increase in the cost of white paper which is almost stunning the publishers of the country, we are ad-

permanently to THE CHRISTIAN CENTURY a fifty per cent increase in number of pages.

From this time on we shall hold strictly to our subscription price of two dollars a year. A considerable proportion of our readers have voluntarily paid this rate for some time, so that it does not seem strictly true to fact to state our new policy as an increase in the subscription price.

For the months immediately ahead we covet the active and earnest co-operation of our friends in enlarging the subscription list of THE CHRISTIAN CENTURY. Announcement from the editorial department of new features, which will greatly strengthen the paper, is now being prepared and will appear in an early issue.

THE PUBLISHERS.

HOW THE OUTSIDER VIEWS THE CHURCH.

TO SEE ourselves as others see us is not always easy. It would astonish many ministers and many churches to learn in what ways they are criticised by the non-church-going element in the community. Occasionally this outside public shows a good deal of awareness in its judgments. More often it is mere condemnation born of ignorance.

Preachers undertake at times to test this sentiment by sending a form letter to the leading business and professional people of the town who are not going to church, asking them about their attitude toward religion. Sometimes a number of people will accept the invitation to express their views.

A test of the sentiment of the "outsiders" in any community will reveal two or three distinct classes. There are the people who were once related to the church in some way but have definitely renounced it. Some of them lost their faith. Others have had unpleasant personal experiences with some church members and have left in a huff. The person who has definitely renounced the church is often one of the most uncompromising critics in the community.

There is a larger group of "outsiders" who have known practically nothing about the church at any time in their lives. Though they live in a community where there are churches, they have never shown much curiosity about what goes on in these churches. They are not necessarily hostile. They are often good-naturedly tolerant.

The things these people say of us vary according to the taste of the individual. They often call religious people "visionary." Sometimes they complain of hypocrites. They accuse the church of being a class institution. Some complain of antiquated and impossible doctrines.

Meanwhile the churches in any community will do well to study the point of view of the more intelligent "outsider," to remove his misapprehensions and in some cases to accept his suggestions.

MINISTERIAL RECRUITING.

AFEW years ago there was a great cry that recruits for the ministry could not be secured. Just now the seminaries with good courses and competent instructors seem to have a large number of students. McCormick Theological seminary of Chicago reports eighty new men this fall, the largest entering class of its history.

It is also reported from several seminaries that men

are coming from the state universities. The great increase of attendance at state universities was once thought to be adverse to ministerial recruiting, but it may prove otherwise in the end.

Young men today respond to ideals as always. If they are convinced that the ministry has a real chance to serve, they will enter the ministry. The more thoroughly modernized the church becomes, the more certainly will strong young men turn to its service.

THE CLERK'S BOOK

THOSE who would deny membership to some kinds of Christians in churches of Disciples often seek to mitigate the severity of their position by insisting that these people are allowed every right in the congregation except that of having their names upon the clerk's book.

In the most conservative Disciple churches we will find at times unimmersed people in positions of great authority. In a Chicago Church of vaunted orthodoxy a Roman Catholic has been a member of the board of trustees. In many churches in all parts of the land young souls are taught in Sunday School by people who had never been immersed. In other churches, the Aid Society had an "alien" for president. In all these churches unimmersed people sit at the communion table, contribute their means and share the common life of the church. If Paul had visited any of these churches, he would have supposed that these people were members, for in his day there was no clerk's book which was used to fence off Christians from one another.

In the church of the early centuries, admission to the communion table was the recognition of a person as a Christian. This is the simplest of all theses in church history. Disciple churches have almost everywhere received the unimmersed. What they have withheld is a practice not found in the New Testament, a formal right hand of fellowship and the enrolling of a name in the clerk's book.

It is dawning upon the Disciples in many communities that we cannot talk about Christian Union and still go on erecting sectarian fences. When we allow people an intimate place at the communion table and in our congregational life, but refuse to enroll them as members, we have made ourselves sectarian. The schism is ours and not theirs.

THE PREACHER'S DUTY.

THE young minister is apt to go out to his first charge with the idea that he has opinions which are to be given to the world at all cost. He feels that his first loyalty is to his theological seminary and to his doctrinaire opinions. This point of view leads him to preach sermons which are "Greek" in more than one sense to his long-suffering congregation. He has done his duty. But this performance has little effect save to weary many and to alienate a few.

What was wrong with this course? It started out with the wrong point of view as to what a minister's business is. His first loyalty is to his people. He has no right to do anything which will not contribute in real sense to their spiritual development. He may preach sermons in which he departs from accepted doctrines, but if he does it will not be from any mere academic loyalty to a school or a book. He will mo-

often take the accepted standards of his church and transform them by infusing into them a new spiritual meaning. His usual method will be that of evolution rather than revolution.

One reason for pastoral calling is to be found in the fact that the pulpit needs it. A sermon born out of commentaries is a different thing from a sermon born out of the heart cry of a human soul. The best sermons are given the minister by his people, or come to his soul in the moment of spiritual emergency in some humble home.

One day a minister went to a home where a patient Christian woman in a wheel chair had waited and prayed for twenty years that the end might come and relieve those who cared for her. She asked the minister if God had not made a mistake to keep her here all these years. In the tense moment that intervened before the pastor could reply there came to his mind an insight into this woman's higher ministry to the community. Her invalidism had made her a prophetess. After he had told her what seemed to him the meaning of her life, there grew in his soul a sermon on disease and suffering which went deeper than the thought that pain has no purpose. He went to the church with the lesson of this woman's experience and broke the bread of life to many souls that needed it.

And yet, were it not for the minister's books, he might never have learned this thing in his parish.

SECOND YEAR OF THE EVERY-MEMBER CANVASS.

FEW churches will doubt that the Every-Member Canvass was a success. There may be some who were pessimistic about the first canvass who will now suggest that the thing was a novelty and that it will not work a second time. It will be well for progressive people in every church to watch lest the church slip back to the old slipshod methods of church finance.

The second canvass may have less fireworks connected with it, but on the whole it works easier, for every one understands and expects it. The second canvass will often raise even more money than the first, and every canvass means a real revival of interest in the parish life. By all means keep the Every-Member Canvass method going.

CHURCHES AND CHARITY.

THE early church chose its first officers to increase efficiency in the relief of the poor. Paul found his collections among the Greek churches for the poor saints of Jerusalem the tie that was to bind two diverse elements of the church together. From that day to this, the church has never given up the idea of assuming responsibility for the poor of its membership.

In our time there has come a scientific study of the question of poor relief. It is now seen that indiscriminate charity is lazy charity which often increases the evil it is supposed to relieve. Giving to whomsoever asks is only another way of helping an army of tramps live upon the public. The ideal of modern charity organizations is to study each case and to administer more than temporary relief. The great charities are now chiefly engaged in rehabilitating families.

If by the side of these charity organizations the

church continues to administer indiscriminate charity, the work of the charity bureau may actually be undone. Sometimes more than one church helps the same family and the churches are not aware of the situation.

How can the church and the charity bureau cooperate? The time has not arrived, if indeed it ever will, when the church will discharge its obligation to the poor by giving money to a bureau. It is possible, however, for a church to report every case it helps and to seek the expert advice of those who specialize in this work. Sometimes a church with funds which it does not need for its own poor might seek assignments of cases from the bureau of charities, and under the direction of the local organization have opportunity to work in a way that accords both with scientific method and Christian spirit.

The bureau of charities needs more religion and the church needs more in the way of scientific method. Together they can be of great service to the poor in our communities.

THE PREACHER'S MOVING DAY.

SOME of the denominations are now studying the length of pastorate in the various states. Congregationalists have made the interesting discovery that the length of pastorate is greatest in the east and shortest in the west. In Connecticut 34 per cent of the pastors have been on their fields over five years; in New York, 24 per cent; in Ohio, 14 per cent; in Illinois, 13 per cent; in Kansas, 7 per cent, and in Iowa and Nebraska, 6 per cent.

This clearly indicates that the sections of the country which are stablest are having the fewest changes. Pastoral change bears a definite relationship to the newness of the country and the restlessness of its population.

It would be interesting to gather many other kinds of statistics. What is the average length of pastorate of a seminary-trained man, a man with college training only, and men with only high school training? Such statistics would surely be illuminating with reference to the matter of education.

Progressive thinking also bears a definite relationship to the length of pastorate. Most of the Disciples who have been advertised as being most progressive in their thinking have been a long time in their pulpits. Dr. Ames has been at Hyde Park church, Chicago, long enough to be an outstanding example of a pastor who stays by his task. Dr. Willett's relation to First Christian church, Chicago, now Memorial, extends over fifteen years. Men like Philputt and Goldner and Evers and Barnes and Bricker and Idleman and Jordan and Ainslie—to mention no more—men of broad vision and wide sympathy, these are the men who are able best to feed continuously the flock of God for a long period of years.

We think, also, that it could be shown that the size of the salary has some relationship to ministerial change. A church that underpays its ministry must expect frequent changes, unless the charge holds some unusual promise of early development.

Since a stable ministry is one of the surest guarantees of church success, the study of length of pastorate would greatly repay those who are interested in the welfare of the cause of Christ.

The Vital Logic of the Disciples Movement

Showing How Spirit and Practice Have Often Outrun Theory

By CHARLES M. SHARPE

VITAL logic may be a new brand of logic to some. Deductive logic we know; formal, inductive and functional logic we know, but what, pray, is vital logic? One will at once suspect that it has something to do with life, if indeed there is such a thing as vital logic.

I do not have in mind the Hegelian evolution of thought from thesis through antithesis to synthesis, though there has been plenty of this in the Disciples' movement,—especially "anti-thesis!" It is nothing primarily intellectualistic, or rationalistic, although the besetting philosophy of the movement has been the dry rationalism of the English enlightenment upon the basis of sensational psychology. By the vital logic of any movement I mean the living impulse and interests that determine on the whole its curve. It is the fundamental appetency in the service of which the intellect invents, chooses, and applies formal ideas, rejecting them when they are not found useful, or cherishing them when they are serviceable.

VITAL LOGIC VERSUS FORMAL LOGIC.

The meaning becomes clear to my own mind when I contrast the vital logic of the Disciples' movement with its formal logic. In the latter is to be included all the argument from accepted premises, such as the authority of Scripture, the institutional, formal character of the Christian religion, and the like. This argument resulted in the Scott-Campbell system of theology, which has been, in a remarkable way, the theology of the Disciples. In vital logic I include the actual living development, sometimes in accord with and influenced by the formal, but on the whole, in spite of it, and contrary to it. The vital logic is the expression of the fundamental religious character of the movement—its *élan vital*. The formal logic is the expression of the time spirit—the temporal environment—and especially is it the reaction against the formal logic of other movements with which it comes into conflict. You get the formal logic by examining a cross-section. The vital is discerned by studying it longitudinally. From this it results that at any given time the great numerical majority

will appreciate only the formal logic, for those who think historically and are competent to examine a movement longitudinally are always few in number.

FUNDAMENTAL VALUES DOMINANT

It is the tragedy of any movement that its formal logic should be contrary to its vital purposes, and it is a misfortune that its formal logic should come to be so intimately interwoven with its religious interests. But it is the good fortune of a cause that it should from time to time find new and effective expression of its fundamental values even at the cost of relaxing its formal demands. It was hardly possible that hitherto men should have perceived the distinction here indicated. The whole process idea had to be prepared for in natural science and worked out in general philosophy, before it could be applied in the special fields of Art, Law, Religion and the like. Certainly the vital logic of the Disciples' movement has operated thus far in the subconscious realm of our collective mind. It has been like the rudder of a ship, which, though concealed under water, nevertheless guides the vessel's course.

PRESUPPOSITIONS OF THE CAMPBELLIAN MOVEMENT.

The Campbellian movement for union was based upon certain generally accepted presuppositions; such as a politico-legal view of the nature of Christianity, a formal conception of the Church, and hence of Christian union, and, above all, a legal, prescriptive view of Scripture and its authority. These presuppositions received very strong expression in the Declaration and Address of Thomas Campbell, which document, therefore, as the prospectus of a religious movement, committed it to the legalistic development which followed. There is no conclusive or very cogent reason for assuming a lack of consistency between the after development under the leadership of Alexander Campbell and Walter Scott, and its beginnings under Thomas Campbell. Indeed, with such a document as the Declaration and Address to serve as the manifesto, such development was inevitable. In an address to the brethren

issued in 1832 and republished in the Millennial Harbinger in 1847 Thomas Campbell says that he feels it appropriate that he should speak for the movement since he is "in possession of the authentic documents upon which the reformation is predicated, and according to which it has hitherto proceeded with undeviating consistency, as can be evidently demonstrated." All the historical evidence accessible bears out the statement made by Alexander Campbell in his Memoirs of his father that the latter "acquiesced in every particular characteristic of the present attitude and bearing of the movement."

"MILITARY NECESSITY"

But the Declaration and Address was in one aspect a purely religious appeal. Its religious as distinguished from its theological note more deeply and finally represents its author and his distinguished son than the theological presuppositions which constitute its main bulk and burden. These premises were opinions widely received indeed and apparently integral to faith, so ingrained were they in the customary thinking of Protestantism. But they were not primary religious convictions. The legal authority of the Scriptures to which Protestant orthodoxy became so enslaved was no original demand of the religious nature. It was seized upon as the best weapon for the defense of Christian liberty against the tyranny of ecclesiastical power. There seemed to be no way of overthrowing the legalism of an ecclesiastical institution except by the legalism of a divine book. But the doctrine of the legal authority of the Bible as developed in post-reformation orthodoxy was never itself a primary religious affirmation, any more than the jawbone was a primary religious need of Samson when he smote the Philistines. It was simply a "military necessity." No doubt the jawbone was invested by Samson with religious significance when once it had served his purpose so admirably. We can even conceive him, in the glow of his astounding success, thinking that the jawbone had been especially designed in the providence of God for this identical use, and had been miraculously

placed at his disposal for this particular occasion.

LEGAL AUTHORITY OF THE SCRIPTURES.

I do not mean to press this illustration. I am conscious of its limitations, as well as of its seeming irreverence. Still the point holds good. I am speaking not of the Bible itself, but of the theological doctrine of the legal authority of the Scriptures, by which it has been sought to finally express and define the religion of Christ. Indeed, there was a religious appreciation of the Scriptures quite apart from the doctrine, but until this extreme polemical necessity arose Scripture was always controlled by Christian experience, as in the case of Luther. But in the stress of controversy the matter was reversed and the demand was made that every item of experience should square itself with the legal prescriptions of Scripture. So that a doctrine constructed in the interest of Christian liberty as against ecclesiastical tyranny, became dangerous to individual Christian liberty, wielded as it was by Protestant Rabbins in the interest of their own party ends.

Now what has been the effect of all this polemical use of the Scriptures, upon their religious and ethical valuation and use? Of course, there has been great enthusiasm for the Bible among Protestants, but in so far as that enthusiasm has been generated by the study and use of it for theological offense and defense, has it promoted the real spiritual power of the Scriptures? Is it not probable, *a priori*, that a continuous use of the Scripture for controversial purposes would tend to blind the student to the deeper spiritual aspects of its truth? Is there any connection between the Disciples' controversial use of the Bible and their alleged distaste for its devotional use?

DISCIPLES STAND FOR LIBERTY

Be that as it may, our fathers' appeal to the Scriptures was in the interest of liberty and union, as against bondage and creed and clergy, and as against division of the one people of Christ. This brings us to the consideration of the primary religious values of the Disciples' movement to secure which it presses onward by what I have chosen to call its vital logic.

First, there is the sense of supreme obligation, of love and loyalty to Jesus Christ as Lord and Savior. No one can study attentively the lives of the early leaders of this movement without feeling that nothing means so much to them as the love of God in Christ Jesus, and that

nothing so moves them as the desire to see Christ honored in the salvation of men. Their religious appreciation of Jesus is something far deeper than any construction of his religion, however confident they may be of the latter. They thought more of Christ than of the Christian System. They are not emotional men, but such emotion as they manifest kindles around the personal Christ. We do not know the private religious lives of these men as well as we might. Their battles with the sects made such a dust that we have not seen the real men engaged in the fray. Of the deeply religious nature of Thomas Campbell, and of his extreme aversion to heated religious controversy, I need not speak.

SOME SIGNIFICANT LETTERS.

The following interchange of sentiment between Samuel Church and Walter Scott speaks volumes for the personal religion of a man scarcely second to Alexander Campbell himself in the formulation of the thought of the Disciples' movement:

"MY DEAR WALTER:

"There is no theme so dear to my soul as our blessed Lord and Saviour Jesus Christ. To him I look at all times for all things. He is my God, my Lord, my Life, my Preserver, and the uplifter of my head. I love him, adore him, worship him. I live in him, hope in him, rejoice in him. . . . I feel, Walter, enthusiastically fond of my Lord and my God Jesus Christ."

To which Scott responds:

"MY DEAR SAMUEL:

"I will confess to you that your sentiments concerning our Saviour are those which the Holy Scriptures have imprinted indelibly, I hope, upon my mind respecting him. The Lord Jesus, my dear Samuel, is transcendently excellent. I only need to touch this string to be inspired with love and delight and glory."

EMOTION AMONG THE REFORMERS.

This sounds more like a correspondence between two rapt mystics than between two Campbellian reformers. Alexander Campbell was the least emotional man of the quartet accounted the originators of the movement. But even he grew enthusiastic in placing the diadem upon the brow of the crucified. Walter Scott once preached in the woods near Wellsburg, and Mr. Campbell was in the audience. An observer wrote:

"As the preacher eloquently unfolded the glories of redemption, the dignity and compassion of its author, Mr. Campbell's eyes flashed and his face glowed with rapture and admiration, not of the speaker, but of him who was his theme. At last he could no longer restrain his emotion, and cried out 'Glory to God in the highest!'"

This is probably the only time, says Baxter in his life of Scott, when

Mr. Campbell's emotions so completely carried him away. In view of this, his deepest religious enthusiasm for the personal Christ, we can understand how Mr. Campbell, when giving his final definition of saving faith, wrote: "That faith in Christ which is essential to salvation is not the belief of any doctrine, testimony or truth, abstractly, but belief in Christ; trust or confidence in him as a person, not a thing."

As the second great religious interest of our fathers and springing directly from the first, I would mention their concern for the extension of Jesus' blessed dominion over human life. The risen Christ had given as his last command that his followers should go into all the world and disciple all nations. Their love and loyalty to Jesus Christ made this command paramount. This interest did not at first manifest itself in enthusiasm for foreign missions, but rather in an intense evangelistic spirit among the populations of the homeland. From the beginning the Disciples have been an evangelistic people. Walter Scott and Barton W. Stone were both evangelists of great power.

THE PLEA FOR UNITY.

Again, and in close connection with this evangelistic passion, came the demand for the unity of the people of Christ. It is sometimes said that union was sought as the necessary means for the conversion of the world. No doubt this is an important part of the truth, but not the whole of it. The emphasis upon unity has another and even more immediate motive than evangelism, namely, Christian growth and culture. Universal Christian fellowship was felt as a religious need, and the lack of it a foul blemish upon the religion of Christ. Division and mutual excommunication violated the essential nature of Christianity. It prevented the proper exercise of church discipline. It made impossible that spiritual intercourse which is essential to edification and comfort. It dishonored Christ by exposing the church to the contempt and scorn of the world.

It is interesting to note the parallelism between some of the utterances of Thomas Campbell in the Declaration and Address and the writing of present-day advocates of unity. The first formal proposition of the Declaration and Address is that "The Church of Christ on earth is essentially, intentionally and constitutionally one." Professor DuBose, one of the ablest and most thoughtful exponents of the present-day Unity movement, in the *Constructive Christian Quarterly*, says "The church is essentially and nece-

sarily one; that unity is implicitly, if not explicitly, its sole and whole being and definition."

RELIGIOUS LIBERTY.

Another dominant religious interest of these early leaders which has persisted throughout the movement, and which was a correlate of their devotion to the personal Christ, is the principle of religious liberty. They could not be true to Christ unless they were free in Christ. So they asserted anew the principle of private interpretation of the Scriptures, and rejected all matters of inference and deduction from Scripture premises as binding upon consciences of individual Christians any further than they see the connection and perceive that they are so. "Resume that precious and dear-bought liberty, wherewith Christ has made his people free; a liberty from subjection to any authority but his own, in matters of religion. For the vindication of this precious liberty have we declared ourselves hearty and willing advocates."

Hence we find Alexander Campbell one of the most independent and fearless students of the Scriptures in his day, rejecting as he thought all principles of interpretation that presumed to give him his conclusions in advance, and striving to read as though no one had ever read before. Not only was this liberty of investigation asserted; but also the liberty of prophesying. Our fathers believed in the free and unlimited coinage of speech in the ratio of sixteen of their own to one of their opponents. They believed in publicity. They did not consider a muffled and gagged Christian as being free within the meaning of the gospel. Thomas Campbell pleaded with his Presbyterian brethren to be allowed to remain in their fellowship and to testify of what he learned from the Scriptures. Alexander afterward in uniting with the Baptists stipulated that he should be allowed "to teach and to preach whatever he learned from the Holy Scriptures, regardless of any creed or formula in Christendom."

RELIGION VICTORIOUS OVER LOGIC.

It now remains to point out and illustrate in specific instances how these vital religious interests have issued in a vital logic which has constantly modified and triumphed over the program to which its formal logic seemed to commit the movement.

Mr. Campbell early in his career set himself against Bible societies, missionary societies, and all religious corporations distinct from the church. These were all condemned

as human schemes which robbed the Church of its character as the sole divine institution for the spread of the gospel. They were unauthorized, and unknown in the Scriptures, and hence were wrong. For many years he carried on a warfare upon all such organizations, and in so doing was perfectly consistent with the formal logic of his plea for the restoration of the ancient order of things. And yet behold him in later years an enthusiastic member of the American Bible Union, delivering two notable addresses before that body and contributing large amounts of money toward its objects. And behold him endorsing the organization of the American Christian Missionary Society and becoming its first president. This was in 1849. Concerning the movement thus begun he afterward comments as follows: "It is the glory, and I trust it will be long regarded as the glory of the first convention ever assembled of our brethren, that then and there they unanimously resolved, in the name of the Lord, to institute, to organize, and to put into operation, a society for spreading salvation and civilization over all lands, as far as the Lord will give them means and the opportunity."

WAS MR. CAMPBELL INCONSISTENT?

Of course, the attempt has been made to show that Mr. Campbell was not logically inconsistent in this change of attitude. He himself offered a modest defense against those who assailed him, but the fact is that his interests as a Christian man who wanted to see the cause of Christ served, triumphed over his interest in the exact restoration of the ancient order of things in which there were no missionary societies, but only churches as the divinely and solely constituted instruments for the salvation of the world.

COMMUNION WITH THE UNIMMERSED

Another instance of Mr. Campbell's religion getting the better of his theology lay in his change upon the question of communion with the unimmersed. It became perfectly evident to him in his study of the Scriptures for the purpose of restoring the divine model of the Church that it is nowhere commanded that the unimmersed be so received, that such practice is nowhere precedent, and that it necessarily corrupts the simplicity and uniformity of the whole genius of the New Testament institution. But later on, especially about the time of the union of his movement with that led by Barton W. Stone, he relaxed this point and made it a matter for the decision of individuals as to whether they would

participate in the communion. The churches began to say, We neither invite nor debar any who consider themselves Christians. This attitude likewise yielded and they soon came to cordially invite. They said, "Let every child of God feel free to partake of these sacred emblems."

Not to speak further of Mr. Campbell and of his transgression of the strict principles of the original plea for exact conformity to the ancient order of things, the same phenomena have been repeated time and again in the later history of the movement. The whole effort of the movement to develop efficient machinery for the realization of its primary religious purposes has had to be made against the formal logic of the Restoration conception. For example, the churches in their desire to promote and enrich congregational worship by the aids of art were involved in the organ controversy. A part of the brotherhood stayed by the formal logic and thus made a covenant with death. The main body went along with the vital logic of the movement.

CHURCH MACHINERY

We have in recent years had the same battle on with reference to the development of adequate cooperative machinery by which to give effect to our missionary passion, and our practical benevolences, as well as to practice the union and cooperation which we have preached. Again we are hearing that the Apostolic churches had no such organs as general conventions with delegates representing them. And again we are seeing those who are trying to serve the religious interests of the movement meeting these objections by the same sort of appeal to the Scriptures as legal authority, only urging a liberal rather than a strict construction. These men are in the service of the vital logic of the Disciples' movement when they think, some of them at least, that they are also in complete accord with the formal.

A HOPEFUL FUTURE

There is no cause for discouragement with the Disciples' movement now, more than has existed in the past. Its attitude toward other religious bodies is, upon the whole, the best it has ever been. Its outlook upon the great world task was never so wide or intelligent as it is today. The internal conditions seem to those fully informed to be somewhat more tense and belligerent than ever before. But the student of our history may be permitted to doubt whether this is really so. They had some great doings in the old days, and not so very long ago either.

Some Random Shots Prior to the Des Moines Convention

In Which Some Things Are Said Which Everybody—Even Those Hit—Will Approve

By ELLIS B. BARNES

ON ONE occasion Pat was arrested for shooting a neighbor. "Have you anything to say," said the judge, "before I pass sentence upon you?" "Nothing," replied Pat, "except that I aimed at a barn and the neighbor came 'round the corner the instant I fired."

Moral: In this wide survey of mine there is no reason why any man should get hit—unless he gets in the way. I rise to say a few words before the hosts gather in convention at Des Moines. It is better to say these things before than after the convention. My discourse is divided into two parts: First, remarks to the speakers. Second, remarks to the hearers; and if time permits I may close with a few general remarks.

* * *

SPARE THESE WORDS!

Brethren, there are a few noble words upon which I beg you to have mercy. Treat them with some consideration, bearing in mind the faithful service they have rendered. One of these words is "efficiency" with all its relatives. Find a substitute for it if you can, and resolve to use it sparingly, at any cost. We have so overworked it that it appeals to our ears like a broken down horse appears to our sight. It is due for a long and honorable retirement. When gone we shall not soon see its like again.

"Great," is another word which long has pleaded for a rest from its labors. When we lack for a word we can always use this. It lends itself to our barrenness of ideas, as well to our vocalization. It is a mouth-filling word having its beginning far down in the gutteral regions and ending on the lips, to be pushed out upon a cold and unfeeling world. Try it, and see how it leaps from throat to the tip of the tongue, spreading over the mouth-cavity in transit, popularizing itself by its ability to cover a wide area with scarcely any effort on the part of any concerned. But like the sea, it has a shore, and cannot do everything demanded of it. All things are not great, nor can they be made great by so describing them. "Great!" we pity you, when we recall the terrific as well as the petty uses to which you have been put. You have been made to do blanket duty in covering a mul-

titude of platform and pulpit sins. When we can say nothing else, we can say, "it's great," just as the Bowery boy whose soul thrilled with admiration upon hearing a political speech in the palmy days of Chauncey M. Depew, and without language adequate for expression, could only pay his tribute in the famous world-wide classic, "Chauncey, you're a peach!"

Great is Diana of the Ephesians! is all right, but smaller words must be found for smaller Dianas.

The third friend for whom mercy is asked is "splendid." We have "splendid" programs, "splendid" Bible classes, "splendid" young women, and last, but not least, a "splendid" dinner. Ouch! I take the following from the Standard dictionary for the benefit of posterity:

Splendid. 1. Giving out or reflecting brilliant light; brightly shining; lustrous; glittering. 2. Magnificent; imposing; gorgeous; as, a *splendid* pageant. 3. Inspiring the imagination or causing emotions of great admiration; illustrious; grand; glorious; heroic; as, a *splendid* achievement; a *splendid* career. 4. [Colloq.] Very good or excellent; fine; very widely and loosely misapplied; as, a *splendid* offer; *splendid* weather; *splendid* fun. (This is what I am having just now.—E. B. B.)

Let us leave a few words, bright and shining, that will express the superlative when it comes.

This shot has grown into a fusilade.

* * *

ON PRONOUNCING THE BENEDICTION

When called upon to pronounce the benediction do not ignore the request, and ask the Lord to send us a copious shower of rain, or to look with favor upon the condition of the army and navy. A benediction is as special a thing as the Lord's Prayer, and no more liberty should be taken with the one than with the other. I think we ought to do what we are asked to do, only this and nothing more. A prayer of some length, or even a brief prayer when the benediction is asked for, makes an audience restless, and the effect of many a good address is ruined. Then remember if this benediction is to be pronounced at the dinner hour, human beings have already scented the clatter of the dishes from afar and the neck of Job's warhorse was no more surely clothed with thunder

than are the souls of convention-goers clothed with impatience. The call of the dinner table at such a time is imperative, and to delay would seem to mean death. "Therefore let us keep the feast," is cited with new and carnal meaning.

* * *

THE ABUSE OF APPLAUSE

My next attempt to wing a folly may lead some to think I am assuming too much, but I do not so intend. I think we ought to cultivate a due sense of fitness in these great gatherings toward our singers. Oftentimes a beautiful and tender solo is sung which almost moves one to tears, but there are always those who seem to believe that the clapping of hands is the only medium through which their appreciation can be shown. I have heard people thus applaud when I would as soon think of discharging a salvo of artillery. The effect of the song is ruined by the noise. A deep silence such as followed the delivery of Lincoln's Gettysburg address is the warmest tribute we can pay at such times. Instead of applauding with the hands we ought to pray. But I have no hope of curing this malady any time soon. The folks will still break over as they have always done—at improper moments, no matter how many reformers try to work the reform. For the benefit of the noisy they ought to bring brass cannons to the conventions, and horns and shrieking whistles and enjoy themselves to their heart's content, in a "Noisy Hour," while the rest of us see that not even a pulse beat disturbs their uproar.

* * *

For myself I am not a stickler for what some call reverence for sacred places—what they call "reverence," which to me is a misnomer. This is a plea for fitness and propriety. I have no qualms about using my palms anywhere when the occasion demands. If the Israelites could clap their hands in the sanctuary, and before the Lord, I can do the same. But silence is as fitting a testimonial oftentimes as noise, and skyrockets and tumults are hardly fitting when the soul seeks devotion. We build wigwams for blare and blaze, but no structures where people gather to

gether to hear the voice of God in the solemn stillness of the soul.

This is drawing a bow at a venture, but I hope the arrow will fell several offenders.

* * *

A MANUSCRIPT IS NOT A CRIME

Don't apologize for the use of a manuscript. It is as lawful as any other form of address. You have a company of the greatest preachers on your side, even if other great men found more freedom without the manuscript. Most of the prejudice against it arises from the uncouth notion that the preacher has stolen another's thunder, or "He ain't smart enough to tell what he knows." Some of the great orators have not been above enduring that suspicion. The manuscript shows that its possessor has been at work to do his best, and is not leaving anything to the inspiration of the moment that may not inspire. Its gains are more than its losses. "We miss the fire of the orator's eye," in all probability, but there is the possibility on the other hand that we may get the fire and

miss many other things. No one form of address has a monopoly on all good things.

This is a bomb dropped from a Zeppelin.

* * *

THE UNCONVENTIONAL CONVENTION

Don't despise the groups on the sidewalks and the curb who may not seem to be enjoying the convention. They may be helping to settle some problems too sensitive for platform treatment. They may be encouraged by the similarity of each other's problems when each thought that his parish had the most difficult problems, and seemed to be a favorite location for Satan's seat. The convention is being held in unconventional places on many such occasions, but it is not impossible that on the street may be found a burning bush as well as in the place of prayer. That out-of-doors convention may be making history. Who knows?

And my preaching brother, this is for you particularly. Do you know that we, as a class, not we as a people this time, are the most miserable

sinners on this planet in the matter of hearing? We have never had any training in the art, and are as restless and seemingly indifferent as a nine-year-old at church. If our hearers treated us as meanly as we treat each other we would rock those congregations with verbal bombardments for the depravity of their hearts. We would assail them with words that had in them the teeth of lions. The eloquent ear is as useful as the eloquent tongue. Indifferent hearing makes indifferent speaking. Following the advice of Prof. Hinsdale, we ought to compel ourselves to hear. The pith has gone out of many a man's ambition in the pulpit when he beheld the gaping, coughing, twisting audience before him. Of all hearers the preacher ought to be the most sympathetic and brotherly. He ought to do as he would be done by—and do it first. "He that hath ears to hear" is meant for us as well as for others.

This is a torpedo from a submarine.

The chorister will now lift a tune in honor of the wounded and slain.

In and Out of Constantinople

Continuing the Travel Stories Across the War Countries

By HERBERT L. WILLETT, JR.

THE Constantinople of the present time is not, to the tourist, noticeably different from the city in antebellum days. The crowds are as much a mixture of races and colors as ever; the shops are as gay; the parks are as full. Yet there is one apparent change, and the longer we stayed the more we were impressed with the fact. There are literally hundreds of German and Austrian officers constantly rushing in military automobiles from one place to another, and the deference with which they are treated by everyone indicates the power that they are felt to wield in public affairs. A fine-looking set of men they are, and we rather warmed to them, remembering the kindness of certain of their fellow officers on former occasions, in spite of the fact that they repeatedly and loudly voice their dislike of Americans.

APPARENT PROSPERITY

So on the surface we felt that we were in a city we knew, and the contrasts we felt were in comparing conditions with those that we had seen in Beirut. In the first place there are fewer beggars than ever before in the streets, and the crowds wear an air of

thrift and prosperity that is rather pleasing. This is a distinct relief after one has seen starvation and death in the streets, and has stayed in the house in order not to hear the groans and cries of women and little children who have nothing to eat and no way of getting anything. Yet friends who are working at the relief headquarters in the capital told me that there are hundreds of people starving there, but that the policy of the government is to keep them out of the way.

Again, the paper pound of one hundred piasters cannot be legally exchanged for a cent less than that amount, while in Beirut one is fortunate in getting seventy piasters of change for the bill in open market. White bread can be bought, and everyone seems able to get it, whereas in Syria there is but little, and one has to have his name registered with a baker in order to get a share of that. Sugar, oil, flour, and commodities of all sorts are cheaper than in other parts of the empire, and generally of a better quality.

FOUR DAYS ILL SPENT

So Constantinople looked rather attractive to us until we tried to leave. Then we changed our minds.

Turkey has always been noted for the fact that the official to whom one went to was never the right one and could never tell the anxious tourist whom to seek. We were there in the time of Ramadan, when all good Moslems fast all day and feast all night. After the feast it is natural to want to sleep, and the sleep may last until the fasting time is over. But though no official may sleep all day, his office hours, generally from two to four in the afternoon, never change. Consequently he frequently does no business for the month. Now we had to get permission to leave the city, and all the officials we had to see were good Moslems. So we called on the chief of police in a dirty and rotting house up a little alleyway, in the morning; not office hours. We went that same afternoon; he was not in. We went a third time; he was asleep. At the next call we were told that we must get papers. We presented our vethekas; they were not right and we must get new ones from the police of our district. The latter were not ready to see us when we went, but promised to be in soon. We waited and at last were told that we had not been reported from the hotel. So the hotel keeper was sent for, questioned,

abused, cursed, and fined by the police while we sat and waited.

At last the papers stating that we had a right to stay in the city were ready. But first they had to be signed by the head of the district and he was busy. An hour later he had seen and approved of us and we went back to the chief; office hours over. So we went for the fifth time the next afternoon and finally got permission to leave town, but in so doing were deprived of the Jamal Pasha paper, which had carried us across the country, and of the vetheka to stay in Constantinople. Now the papers had to be passed upon by the medical inspector and stamped by the railroad officials. These matters took less than two hours, and we were ready to leave. We felt pretty certain that after we had spent four days getting permission to leave, every official in the city knew that we intended to continue our trip.

PROFITABLE SPECULATION

Of course we had to have the money of the different countries we would traverse, in order to obviate the necessity of paying exchange at the borders. So we converted a large amount of Turkish paper into Bulgarian, Austrian and German paper at the booths of the money-changers and profited by the rule which keeps the paper at par. For only in its own country is any of the money of the central powers at par, and so we could buy what we needed at greatly reduced rates, and then spend it at par in the territory which had issued it. It was a real pleasure to buy German marks at nineteen cents apiece and spend them a week later at twenty-four.

On Wednesday, July 12, the four men who were to leave together took our baggage to the railway station. Dr. Hoskins and family were going to stay over a few days, and so our party was dividing. We took our papers, so ardently procured, and our passports, to an officer who must stamp them before we could buy tickets, and three of us were passed without trouble. But when Black came up the skies clouded.

"This is not right. You are Black. This paper says you are Khaf. You cannot go," this from the potentate at the table in all too perfect and comprehensible English.

BLACK OR KHAF

In vain Black explained. The police had had difficulty in writing his name in Turkish and he had helped them out by supplying the equivalent of the K, which is Khaf. This had been taken as the full form, and only an official who knew English had noted the mistake. He would be glad to pass it, he said, but at the frontier the paper would be examined again. Black would be sent back, and he

would lose his place. So we bought no tickets that day. Instead, Black spent the day and a large amount of money for a teacher—in getting the paper repaired, and I had an ulcerated tooth lanced.

READING LETTERS UNDER DIFFICULTIES

On Thursday no fault could be found with our papers, and we were turned over to the mercies of the inspector of baggage. A very inquisitive chap he was, too. Everything was tumbled out of our bags and looked over. Then as soon as the inspection was finished and our pockets had been searched, we were told to move the stuff from the table so that others could have their turn. Of course there was no place to lay the things so as to pack them decently, and we had to throw them into the cases as best we could. Here again Black nearly had trouble, for he was the last one to go through the ordeal, and only made the train by carrying out his belongings over his arm, and being forcibly pulled into the train through a window, as the doors had been shut.

CARRYING MAIL A CRIME

I had a train letter in my pocket, slipped there after I had been searched in the station, and it was a rather delicate matter to read it, because carrying mail in the Turkish Empire is a crime, and there were people in the compartment who might be spies. Finally I solved the problem by going to the washroom for a shave that I did not need, and carefully burning the letter after I had read it. In such small precautions often lay our safety.

When lunch time came we had a shock. We had been told that bread would be hard to get, and so had laid in quite a supply of it, but some person had carefully taken it out of the steamer rugs in which we had had it wrapped, and thus we were breadless. We hardly felt it wise to inaugurate the trip by cooking in the train, and so we had bologna sausage and apricot jam for lunch. Good, but not very substantial, especially for the three who did not like sausage.

ON THE BULGARIAN FRONTIER

We heaved a sigh of relief when, about seven o'clock Thursday afternoon, we crossed the river that separates Turkey from Bulgaria, and rolled into Kouleibourgos. But the sigh was a bit premature, if it expressed the idea that our difficulties were over. We were once more searched, rather superficially, and then put off the train. There is a through train from Constantinople to Berlin, which makes the trip in about sixty hours, but it is so strictly reserved for military persons and is generally so full, that we had decided not to try to get it, and so were traveling on the

"Conventional," or local train, which made it necessary to change cars frequently.

This Bulgarian frontier town was the first change, and they greeted us there by taking away our passports and not returning them. We knew no Bulgarian, and so had to submit, rather with the feeling that our last doom was sealed. Nor were we happy when we saw the train into which we must crowd, for every place in the second-class was taken, and the third looked most unwholesome. We had wished not to travel first-class at any time, but there seemed no alternative, and so, after a council of war, we paid the difference and got a compartment by ourselves. The next day we learned that first-class generally has the largest number of creeping things, but our car was fairly clean and what we did not know did not disturb our dreams at night.

THE WAYS OF THE BULGARIANS

At Sofia our passports were returned to us at the station, and again we felt able to face the world, but we were told that we must have them stamped in the city. The only train of the day left at four forty-five p. m., and we planned to go on that day. Little did we know of the ways of the Bulgarians! I will not venture a full account of all that we did that day. We had to get a hotel porter's name on a registration paper, and as there were no empty rooms in the entire city, so far as we could find, no one would do the writing for us. Not until two o'clock did we find a man who was willing to help us out, and we bribed him to go around town with us, in an endeavor to get the train we wanted. Four visits were made to the common police, two to the secret police, one to the military police, and two to the medical inspector. At each place we had to tell the story of our lives and have it taken down in a big book, and we also had to leave two pictures of ourselves for some purpose that we never discovered. Finally the last formality was complete and we were at liberty to take the train—but our watches pointed to four-forty and we were half an hour from the station. So we got our baggage, took rooms that had been vacated since morning, and tried to console ourselves with Turkish baths. But consolation was hard to find when we were shut into a town where everyone looked askance at us and we could get no sugar for our coffee even by paying extra for it.

BREAD SCANT IN BULGARIA

I missed breakfast the next day in favor of a visit to a dentist, who spoiled my whole day. When she had done her worst I walked the streets in an endeavor to get something to eat,

but finally had to content myself with hot milk and black bread. The supply of flour in Bulgaria is limited, and the people in general prefer a large quantity of inferior bread to using wheat alone, and we found only the large restaurants of the city able to give us palatable bread.

A CHAT WITH THE AUSTRIAN SOLDIERS

At two o'clock Saturday we were at the station, where we had to show our much stamped passports to the station commander for one more *visé*. That was easily obtained, and in a short time we found the train and got a good compartment, from which we watched a long hospital train, loaded with men, pull out. Where they had been fighting I do not know, but evidently there had been severe action somewhere in the vicinity. We were not destined to be alone in the compartment, however, for just as we were ready to leave two Austrian soldiers came in. They were very friendly—suspiciously so—and we talked with them until time to go to sleep. But as they hated America rather more than they did England, and wanted us to know it, we did not get along very well. Supper consisted of bread, bologna, and jam, and as my mouth was too sore for me to eat the bread, I was not enthusiastic about it. Nor was I happy over having to crowd five persons into a compartment where four can scarcely sleep comfortably, because I was the one in the middle. But we dozed a little, and somehow the time passed until three in the morning, when we had to get out at the end of the line, Lom Pa-lanka.

A DREARY PLACE

That is a dreary place at that hour of a Sunday morning! We were herded into the station with some twenty other folk, to wait until our passports were recorded. Then we had to open our baggage for inspection, and pay to have it taken to the wharf where we were to get a boat, which was due to sail at three thirty. It was raining slightly, and there were only two dilapidated carriages to take all of us to the boat. It was a gay prospect, for our chance of getting away seemed pretty dim. Nevertheless we rode to the wharf as soon as we could and were relieved to see the masts of the ship still a little way down the river. So we looked around for our baggage with the idea of making a rush for the gangplank, when it occurred to us that the passports had not been given back. A crowd of our fellow passengers stood near a small house and we asked one who spoke French what we must do. "Get a *visé* and be searched," he answered. We walked into the house and were put

out; the officer was not ready for us. We begged to be searched; the word had not been given. So we stood gloomily outside the door in the rain and thought of what a delight it would be to spend until three o'clock the next morning out there on that mud bank.

A MIRACLE HAPPENS

But still the boat stayed, though we were assured that it was not waiting for us, and suddenly a light gleamed as a shaggy soldier called a name. It did not belong to any of our party, but the fact that the commander was awake renewed a little hope. A moment more, and one of us was called. More hope. I was next, and I lost no time in getting into the Presence. Fortunately I resembled the picture on my passport, and was handed on to the shaggy soldier, who took me to a small booth and motioned to me to undress. I emptied my pockets in record time, took off my outer clothing, and explained the identity of some

American paper money I had; then I jumped into my clothes, stuffed the contents of my pockets into my hat, and ran out of the place. There stood Black, not yet called! But our baggage was there and I seized all I could carry and started for the dock. A town boy carried more than he could normally lift; the other two Beirutians carried loads, and off we ran. Then a miracle happened.

The commandant saw that Black was in a hurry and sent him away without examination, so that he got to the boat just behind us. We shouted with joy—and then missed our water bottle. At once the boy who had helped us was rushed back for the demijohn, but scarcely had he left the boat when a whistle sounded and we were off. A Turk not fifty feet behind us was left standing on the dock after a valiant run for the ship, and our boy—well, I think the bottle was worth the work he did, and I hope that he is satisfied.

Henri Bergson

By Charles H. Forster

GERMANY has found a spiritual antagonist in Henri Bergson, the man who stands for what is best in the life and philosophy of modern France. His recent utterances are prophetic of the new philosophy which will ultimately pull down and utterly destroy the false ideals which are making a bloody ruin of Europe.

This philosophy of tomorrow will regard our present material civilization as a magnificently and marvelously developed brute. Science and invention have equipped its great body with many strange devices, and each new device is an artificial organ which extends, in a manner outreaching our farthest imaginings, the power of the brute. It can fly in the air and it can dive into the depths of the sea. It speaks over leagues of space and it hurls its deadly missiles over stretches of miles. It breathes deadly gases from its nostrils, and the flash of its eye reveals the enemy lurking in the darkness. But the development of the soul has not kept pace with the abnormal growth of the body. The whispering of the little soul that lives within our modern world cannot be heard above the terrible crunching and grinding of the wheels.

Our civilization is a complex system made up of highly developed primal functions. Our international relationships and diplomacy are often merely the latest stages in

the evolution of tribal relationships, of primitive competition, jealousy and hostility. Commerce is merely the dickering of a Stone Age savage carried out on a big scale. We are on the scale of the twentieth century in body, but on the scale of the Stone Age in soul.

The future of the race depends upon the investment within the body of our material civilization of a soul large enough to harness and direct its wonderful mechanism, for without this higher spirit the great machine will get beyond our control, becoming the instrument of in-born, brutish impulses. It will turn upon us as the monster of our own making, bringing to ghastly ruin the things we dearly cherish.

There are two opinions in the background of men's minds in this age of crisis. The one is that the world has escaped from the control of the higher spirit, and the other is that our efforts to get it back under control will develop within the race a new strength of soul. The soul and the beast are wrestling together through this night, but the dawn shall be for the soul. Peace will bring into life a new and unheard of philosophy that will interpret life in terms that are strange to us, transforming our ways of thinking and transfiguring human relationships. The elements are melting in fervent heat, but out of it all will come a new heaven and a new earth wherein dwelleth righteousness.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

BY ORVIS F. JORDAN

Ministers' Children Are Patriotic.

Scotland is proud of the patriotism of its ministers and their families. The Free Church alone has given to the army service 687 ministers' sons and it is said that there is a large number of the daughters of ministers who are nursing in the military hospitals. These figures are presented to indicate the self-devotion which is begotten by life in the manse.

Three Friends Go To the Orient.

Three fellow students of Hartford Theological Seminary of twenty years ago are planning to go to the Orient together this winter. They are President Ozora S. Davis of Chicago Theological School, Rev. Frank S. Brewer, recently connected with Talladega College, and Rev. Dwight F. Goddard of Ann Arbor, Mich., once a missionary in China. These men will study mission work in Japan and China in an unofficial way, though they will be provided credentials by the American board. They will leave the last of this year or the first of next.

Friends Demand Different Treatment for Mexico.

The Philadelphia yearly meeting of Friends has spoken its mind with regard to the Mexican situation. A peace committee presented resolutions with regard to the Mexican policy which repudiates the big stick and asks "a force of educators, teachers, doctors, sanitary engineers, farmers and agricultural experts who will volunteer for two or three years in the spirit of service such as we rendered Cuba at her time of crisis." The committee insists that occasional depredations of outlaw bands across the borders are no occasion for war between the United States and Mexico.

Will Shorten Ten Commandments.

A commission will report to the general convention of the Protestant Episcopal Church at St. Louis this autumn on ritual change, and among the alterations it will recommend will be the shortening of the wording of the Ten Commandments. These will take the briefest form consistent with clarity. It is urged that the original form was doubtless very brief and the commandments

tended to become complicated by comments attached to them.

Christian Endeavor Grows.

Recently there was held the annual business meeting of the Christian Endeavor leaders at Sagamore Beach, Mass., at which reports were given of the growth of the movement during the past year. In that time 3,500 new societies have been formed and the reports are not at all complete. It was the plan to organize 10,000 new societies in two years and it now seems that this goal will be easily reached. In many other ways the societies are approaching the goal set for the two-year campaign. In the South there is a new friendliness to the movement and 700 new societies have been organized there. The Southern Presbyterian Assembly endorsed the movement this year, for the first time in its history.

Great Missionary Educator Dies.

Rev. Daniel Bliss was the founder of the now justly celebrated Syrian Protestant College of Beirut. He died recently at the age of 92 years. The institution that he founded goes on to continually greater successes in educating the young men of a land which has not known the purity of the gospel teaching.

Friends Want Non-Resistance.

The Society of Friends in England have issued a public manifesto protesting against the war. They call on the nation to "give up the whole idea of defending their rights as Christ stood defenseless in the midst of possible enemies." They declare that "this plan would turn enemies into friends—a much better plan than defeating them." While the Friends have not enlisted in the army, they have performed many other dangerous duties in connection with the war in vindication of their patriotism.

Women Preachers for Church of England.

The place of women in the national mission which the Established Church of England is projecting is a question causing much excitement, and which in the end may get still more attention. It is stated that women will be allowed to speak to

women and girls, but they must not speak from pulpit, lectern or steps. Only women sanctioned by the bishop will be allowed to speak. There are some who regard these simple permissions as destroying the historic testimony of the church. This is but one phase of the feminist controversy, which waits only the end of the war to break out with new fury.

The Family Altar League.

A few years ago the family Altar League was organized. The growth of the movement since has been very satisfactory. During the past seven years 300,000 covenant cards have been distributed, over 60,000 homes have affiliated with the movement, and it is estimated that more than 250,000 lives have been influenced for good. A monthly magazine has been published containing daily readings with comments and helpful suggestions for the home life. Cards and literature may be obtained without cost. Dr. Biederwolf, the founder, is raising an endowment fund of \$100,000, of which \$40,000 has been subscribed. The league has grown so rapidly that the directors decided recently to open larger headquarters and engage a general secretary, Rev. R. Howard Taylor. Since he took charge of the work, plans have been adopted for a country-wide campaign. The following well-known men are among the directors: Dr. John Timothy Stone, Dr. Francis E. Clark, Bishop Edwin H. Hughes, Rev. W. E. Biederwolf, Bishop Charles B. Mitchell, Marion Lawrence, J. Campbell White, Henry P. Crowell, Dr. James M. Grey, Judge McKenzie Cleland and E. O. Excell.

Union Project Finds Rough Roads.

The proposed union of northern and southern Methodism is just now finding some roads that are pretty rough. The friends of union have spoken in a free way but the obscurantist element has now gotten its howitzers into position. Bishop Candler of the southern connection will have nothing to do with any form of merger which will allow northern men anything to say about the government of the southern churches. His utterances are interesting as setting forth the mind of that element of southern churches

which still puts sectionalism above the interests of the united church of Christ.

Observe Relief Sunday.

In response to the proclamation of the President of the United States appointing Saturday and Sunday, October 21 and 22, as days for the relief of the suffering Armenian and Syrian peoples, the Federal Council of the Churches of Christ in America is earnestly urging upon all of

the churches of the thirty constituent bodies of the Federal Council, and upon all Christian people, that Sunday, October 22, be set apart for earnest intercession in behalf of the people of these races. The Federal Council will send to all the pastors of its constituency full informational material for use in presenting this cause and recommends that contributions at all services on this day be secured for distribution through the American Committee for Armenian and Syrian relief.

ber 27, 1914, and voted to organize a union church. This organization has been consummated under the name of the Seeley Union Church of Christ.

The purpose of this church, according to its constitution, is "to maintain Christian work and worship and to foster the spirit of Christian brotherhood and social service throughout this vicinity." Its members consist of those who subscribe to the following covenant:

"I believe with all my heart that Jesus Christ is the Son of God and the Saviour of Men. I accept Him as my Lord and promise to obey Him in all things according to my knowledge of His will. It is my purpose, according to my ability, to co-operate with my brethren in the support of this church and in the extension of its influence."

With a profound conviction that this is the kind of a church Seeley ought to have, not only for the present, but for the future, the organization has been planned and the work inaugurated with a view to its permanence. In order to provide for the enlistment in Christian service of the greatest number of people in the vicinity it is understood and agreed that members of the Seeley Union Church of Christ may maintain denominational affiliation elsewhere.

Such officers and committees as the present needs demand have been selected. These constitute the cabinet or official board of the church, which meets upon the first Sunday of each month and submits its recommendations to the congregation for final action. As the work advances and members show their qualifications for special duties, other officers and committees are chosen.

The Lord's Supper is celebrated upon the first Sunday of every month, in which all who desire are invited to participate.

Seeley is a new and developing town in the Imperial Valley, situated on the new line of the San Diego & Arizona Railway. The church is sharing in the general community growth, having doubled its membership since its organization less than two years ago. For the information regarding this field we are indebted to Mr. George Ragan, of El Centro, Cal., who has been in close touch with the situation from the first.

Union Churches

In order to break down the sense of isolation which exists among churches, and to let workers in this field know of the progress of the movement toward unity in other communities, we are maintaining this open forum. We wish to present plans of organization and work of united, federated and community churches, and to chronicle the progress of the movement as a whole. We ask any reader who knows of any union that has not previously been reported in this current series to send us information concerning it. Address: Howard E. Jensen, care of "The Christian Century."

Federation at Pullman

The Federated Church of Pullman, Wash., composed of Congregationalists and Baptists, is completing its third year under the leadership of its Congregationalist pastor, Rev. C. H. Harrison, and his Baptist associate, Mr. W. E. Shawen.

Three years ago these two congregations found themselves face to face with the usual problems of the small church in an over-churched town. Committees were appointed representing each denomination, from the joint conferences of which a plan of federation resulted. All members in good standing in each of the congregations formed the nucleus of the new church, to which new members are added according to the rules of the denominations federating.

This church has a very complete and efficient organization. A financial board of ten members provides for the annual budget and has general oversight of the financial affairs of the congregation. A treasurer and clerk perform the functions usual to those offices. The pastor appoints an advisory board of ten members to consult with him regarding the spiritual, social and educational work of the church. All officers of the church and members of its boards meet as an executive committee once each month. The officers are directly responsible to the congregation, and, with the exception of the advisory board, are elected at its annual business meeting.

In addition, each congregation in the federation has its own business meetings for the transaction of purely denominational business. All

property is held by the congregations as denominations, but is at the service of the federation. The Congregational building is used for worship, while the Baptist Church forms a center for the federation's social work.

The federation supports the various benevolent and missionary enterprises of the denominations represented, each contributor specifying his denomination. All funds not so specified are divided equally.

The Articles of Federation provide that either party may withdraw by giving six months' written notice of such intention to the clerk of the Federated Church, a provision which, in view of the success of the movement, neither party is likely to utilize.

Unfortunately, the Baptist branch of the federation could not get the endorsement of the Baptist denomination to its participation at the inception of the movement, and has since been excommunicated because of it, but in spite of this slight unpleasantness the effect of the federation has been unqualifiedly good, and its success has surpassed all expectations.

* * *

Union Church at Seeley

BELOWING that the Kingdom of God can best be promoted in the towns and rural districts of America by the co-operation of Christian believers of all denominations in one religious institution, the Christian people of Seeley, Cal., representing a half dozen or more different denominations, met on Septem-

It is a mark of spiritual insight to be able to recognize goodness everywhere, and assert kinship with it, accept it and thank God for it, claim fellowship with every good man, to share in every good work however unauthorized by man, if only it have the stamp of God's approval.—Hugh Black.

October 15 is the date set for the publication of

HYMNS OF THE UNITED CHURCH

The Disciples Hymnal

Edited by Charles Clayton Morrison and Herbert L. Willett. The book is now on the press after some delay due to the incalculable conditions obtaining in the manufacture of the paper. Many requests for returnable copies have been received. These will be sent promptly. A wide-spread interest has been manifested in the appearance of this notable work into which five years of preparation have gone. The publishers regard The Disciples Hymnal as the most important single contribution they have ever made to the Disciples of Christ and the general Church. Pastors or responsible officers of churches may write for returnable copy of the hymnal. Please state the approximate number of books your congregation will need. Address

Disciples Publication Society,
700 East 40th Street, Chicago

Disciples Table Talk

Dr. Ainslie to Celebrate Anniversary.

The twenty-fifth anniversary of the beginning of the work of Dr. Peter Ainslie at Baltimore, Md., will be celebrated on October 8. Dr. Ainslie will preach in the morning and Dr. Idleman, of Central Church, New York, in the evening. The goals for the day are: Twenty-five persons to take membership with the church, a thousand to partake of the Lord's Supper, and an offering of \$1,000. Dr. Ainslie writes that he has been more or less of an invalid for nearly a year, but that now the physician has released him. He states that he feels stronger than ever before. Dr. Ainslie began his work in Baltimore as pastor of old Third Church, with less than one hundred members, and with a mortgage nearly the full value of the property. The first branch church was started in a hall in 1901, and became the present Twenty-fifth Street Church. The second branch was started in a Chinese laundry shop, and, as the Randall Street Church, was formally opened in 1902. The Christian Temple was formally opened in 1905. Calhoun Street Church was started by reorganizing the old Third Church; this was in 1905. The fourth branch church was started by the employment of Miss Edna P. Dale as the church's missionary to China, in 1906. The main building of the Christian Temple was opened formally in 1906. The fifth branch church—Wilhelm Park—was started in a prayer meeting, and the church was formally opened in 1909. The English Consul Church—the sixth branch—was opened early this year. The seventh branch was started by the reopening of the church at Fulton and Walbrook avenues. Two other branches, one at Reister road and the other among the colored people, have been inaugurated since May of this year. From the church presided over by Dr. Ainslie ten ministers and missionaries have been sent out during these years. The present Christian Temple has a membership of 1,150 and property valued at \$70,000; including the branch churches, 2,050 members, and including the property of these and Seminary House, \$132,000.

"The Sun's Up in Mexico."

This is the message that comes from Randolph Cook, pastor at Albuquerque, N. M. He reports that during his first year there 87 persons have been received into the church membership, with a net increase of 74. Over \$4,000 in money has been received, of which \$350 has been expended for missions. Mr. Cook has delivered 135 addresses, and has made 1,631 calls. He has been called upon to address the Odd Fellows, the Grocers' Association, the State Chautauqua Association, the State Teachers' Association, and has charge of the Hanly-Landrith train for prohibition promoting. On three Sunday evenings of September, Mr. Cook gave talks to young people on the following themes: "Motorcycles," "A Talk With Girls," and "Climbing the Steeps."

Walter M. White to Go to Memphis, Tenn.

Walter M. White, for the past ten years pastor of the First Church, Cedar

Rapids, Ia., has tendered his resignation and asked to be released not later than October 22. He has been called to the pastorate of First Church, Memphis, Tenn., and he has accepted the call. The announcement came as a complete surprise and something of a shock to the church membership at the close of the Sunday morning service, two weeks ago. Mr. White stated that seven weeks ago he had received a tentative call from



Rev. Walter W. White
Who Goes to First Church, Memphis,
Tennessee

the Memphis church. He replied that he was contented and happy in his work at Cedar Rapids and that he could not consider a proposition to leave. But they wrote him a second letter, and a third, and finally wired him to go down for a conference. He went down and, after looking over the field and its needs, decided to accept the call. Mr. White has done a remarkable work in Cedar Rapids. The church membership has been greatly increased, a fine new church edifice has been erected, and the Sunday school activities have reached such magnitude that they have attracted attention over the United States. A few weeks ago Mr. Abbott Book, who has been Mr. White's assistant, and who had very much to do with the upbuilding of the Sunday school, was called to a larger field at Elgin, Ill. The church at Memphis to which Mr. White goes is the largest Christian Church in that city and one of the largest in the United States, having 750 members.

First Church, St. Louis, Has Home-Coming in Newly Purchased Building.

For many years First Church, the mother church of St. Louis Disciple Churches, held the fort in the difficult downtown district, near Jefferson avenue, but during the past few years this district has been transformed into a business section, and a large colored population has moved in, so that last autumn the congregation sold this property and purchased the building of the Delmar Avenue Baptist Church, about a mile west of the old location. This building

cost the Baptists about \$50,000, but it was purchased by the First Church leaders at a bargain figure. The present plant is the fourth to house the work of First Church, the organization having been made in the thirties of last century. J. L. Brandt has served the church for over twelve years, and is its present pastor.

Deserved Tribute to a Disciple Layman.

John T. Burton, who died three years ago in his home town, Emporia, Kan., was for many years an elder of the Disciples Church there and a community figure in a town of unusual people. He was a graduate of Butler College, never preached regularly, but was a business man who put the Kingdom of God first, and actually, without advertising himself, strove to make the Kingdom come. Such is the estimate of Mr. Burton by Professor W. A. Parker, of Pomona College, Claremont, Cal. Professor Parker delivered the address in memory of Mr. Burton at the memorial service held last month in the Emporia church; at this time a memorial tablet to the deceased was unveiled by his daughter, Miss Lois Burton. D. V. Donaldson, pastor at Emporia, also had part in the service. Professor Parker further writes: "With the exception of Professor Iden and Professor T. S. Kelly (husband of Louise Kelly), I have never known a layman who approached Mr. Burton in unselfishness, effectiveness, genuine devotion. He was a liberal spirit. My estimate of him is a sober one, and leaves the best things about him almost untouched." Among the many friends participating in the gift of the tablet were: Professor Iden and Mrs. Mary E. Calkins of Ann Arbor; Dr. A. L. Shelton, missionary to China; Mrs. Josephine McD. Stearns of Indianapolis, and Professor and Mrs. Parker. The inscription on the tablet reads: "In memory of John Thomas Burton, whose noble life, so generously given through this church to every cause of human betterment, continues its influence and ministry through hundreds of grateful men and women."

Home-Coming Day at Central Church, Des Moines.

October 16 will be Home-Coming Day at Central Church, Des Moines. This is the date of the anniversary of the organization of the church, which has a history of fifty-six years. Five of Central's former pastors are still living, and all have been invited to be present on this occasion. These pastors are: John C. Ray, who served the church from 1873 to 1875; B. J. Radford, who served from 1881 to 1883; A. P. Cobb, pastor from 1883 to 1884; H. O. Breedon, whose administration extended from 1885 to 1906, and Finis Idleman, who left this field last year, after a service of eight years. Special addresses by Drs. Breedon and Idleman will be features of the anniversary program. The presence of the convention crowds will aid in making this an unusual occasion. The new pastor at Central, W. A. Shullenberger, is already making a record as a pastor and organizer.

Men and Millions Accomplishments.

During the past year the Men & Millions leaders have held campaign in St. Joseph, Hannibal and St. Louis Mo.; in Des Moines and Cedar Rapids Ia.; in Indianapolis, Ind.; in Cleveland and Akron, Ohio; in Richmond, Baltimore, Lynchburg and Washington, D. C. in the East, and other important centers.

Secretary A. E. Cory reports that the total of the amount pledged, either directly to the movement or through co-operating institutions, is about \$3,750,000. Nearly five thousand young people have responded to the life call for service, having signed the Life Cards. Mr. Cory writes that he finds that the Every Member Canvass is being used everywhere, and states that one of the greatest things being done is the enlistment of the whole church, not only in this campaign, but in an effort to instill in the minds of the people an adequate conception of the missionary enterprise.

Railway Rates to the Convention.

The railways have decided on the rates to be charged passengers to the Des Moines convention. The Central Passenger Association, Chicago, St. Louis, etc., will give a two cents per mile rate—the regular rate is 2.4 cents. The Western Passenger Association refuses any reduction. The Northwestern Association has granted a slight reduction; also the Southeastern. The round trip rates from the following cities are as here given: St. Louis, \$16.42; Cincinnati, \$29.24; Indianapolis, \$24.64; Buffalo, \$35.84; New York, \$50.54.

Ministerial Meeting Postponed.

Because of the Des Moines convention, there will be no meeting of the Chicago Ministerial Association on Monday, October 8, but the association will convene on the following Monday, at 10:30, at the Great Northern Hotel, when reports of the convention will be given.

Big Gain for Foreign Missions Reported.

Secretary F. M. Rains sends a telegram stating that the offerings for foreign missions have passed the \$500,000 mark. Churches, Sunday schools and Christian Endeavor societies and bequests all show good gains. Reports also from the foreign field are reported most encouraging. Thirteen new missionaries are being sent out and Secretary Rains pronounces this year already "the best year in the history of the work."

State and District Work in Illinois to Be Closely Articulated.

H. H. Peters, newly chosen state secretary of Illinois, reports that the crowning event of the month of September in the Illinois state work was a meeting of the committee appointed by the state board to consider the question of a closer articulation of the state and district work. This committee consists of S. H. Zendt, Bloomington; C. E. French, Virginia; A. K. Adcock, DuQuoin; Walter S. Rounds, Taylorville; C. C. Carpenter, Princeton, and the state secretary. This committee met in Bloomington on September 28 and prepared a plan which will be presented to the state board at the next meeting, on November 8. Mr. Peters writes that the plans to be sug-

gested are of far-reaching significance. The secretary also reports a conference with President Pritchard and Field Secretary Lehman of Eureka College, on state work. Mr. Peters spent Sundays most profitably with the church at Vermont, on the occasion of its home-coming; with the church at Ludlow, which rededicated under the leadership of G. L. Snively; with the church at Edinburg, assisting in a church and Sunday school rally; with all the churches of Rantoul, in a great union meeting, and with the Havana church, where Mr. Peters delivered four addresses.

Pennsylvania Disciples in Convention.

The eighty-third annual convention of the Pennsylvania Christian Missionary Society, the annual convention of the state C. W. B. M. and the twelfth annual session of the Christian Ministerial Association of Eastern Pennsylvania were held in the church at Plymouth, Pa., about the middle of September. There were 111 registered visiting delegates from forty-seven churches of Eastern Pennsylvania present. Among those on the program were: M. C. Frick, J. Albert Hall, E. C. Lunger, Mrs. T. W. Phillips, Mrs. Anna R. Atwater, W. L. Dudley, H. W. Laye, F. J. M. Appleman, Miss Hazel Lewis, C. H. Frick, S. J. Corey, Grant K. Lewis and H. W. Caldwell. H. C. Boblett led the music of the conventions. Mrs. T. W. Phillips is president of the state C. W. B. M., M. C. Frick of the Eastern Pennsylvania Ministerial Association, and J. Albert Hall of the Eastern Pennsylvania Missionary Society.

Progress at First Church, Philadelphia.

Irving H. Chenoweth, of First Church, Philadelphia, reports that funds are being raised for the new building planned for this important work. Pledges have been received to the amount of \$16,000 from thirty-five members of the congregation, and Mr. and Mrs. Teachout of Cleveland, Ohio, have also given \$1,000. Before beginning on the building it will be necessary to raise about \$15,000 more than has been pledged, besides what it is hoped will be realized from the sale of the old building. The pastor's house, "The Manse," is being built and will be ready for occupancy in November. The pastor's reception will be held on October 10, under the auspices of the ladies' guild. Mr. Chenoweth has arranged for two series of addresses for the winter, the first being on the general theme of peace, and the second on the wage problem. Several well-known leaders will speak on the subject of peace, and the second series will take the form of a sort of open forum. All of these special services will be held on Sunday evenings.

Death of James N. Lester.

T. A. Boyer sends word of the death of James N. Lester, for many years a Disciple pastor and man of business, at

his late home in North Berkeley Hills, near San Francisco. The date of his death was September 14. Mr. Lester was born in Sangamon County, Ill., where he grew to manhood, and where he, as a young man, consecrated himself to the Christian ministry. He received his education at Eureka College and at Lake Forest University, and served as pastor at Milford, Hooperston and Waukegan, Ill. Because of a breakdown in his health, Mr. Lester was compelled to turn from the ministry and to devote himself to pursuits of the outdoor life. The last years of his life were given to the management of large interests he had come to possess in California. For five years he had lived in the North Berkeley Hills with his family. Mr. Lester is survived by his wife, who was Miss Cora V. Hester, a former student of Eureka, and three daughters. The funeral service was conducted by Mr. Boyer, who knew the deceased from early college days. Other ministers of the San Francisco Bay region assisted.

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—Thirty-eight persons, representing the Disciples Sunday schools of Cleveland, Ohio, met at a supper at the Y. M. C. A., on September 26, and arranged for a group of Disciples to attend the City Teacher Training Institute each Monday night this winter. Euclid avenue reports fourteen persons enrolled for the Institute already. So far this is the largest advanced enrollment of any brotherhood in the city.

—L. D. Anderson, pastor of First Church, Ft. Worth, Tex., has been seriously ill, but is reported to be recovering.

—Charles S. Medbury, of University place, Des Moines, has a new assistant pastor, in the form of a Studebaker car.

—E. M. Waits, recently called to the presidency of Texas Christian University at Ft. Worth, has received 1,300 members into Magnolia Avenue Church, Ft. Worth, since he became its pastor ten years ago. He has raised over \$75,000 for the work of the church. Trustees, friends of the university, faculty and student body are reported as delighted with the election of Mr. Waits to the presidency of the institution. He is to succeed F. D. Kershner, who resigned the leadership of the school last November to assume the editorship of the Christian Evangelist.

—Last Sunday was Rally and Promotion Day at the Norwood, Ohio, Sunday school. The crowd present was expected to be so large that arrangements were made to have the entire school march in a body to the City Hall auditorium. Over 600 children were promoted, and over 200 men were expected to be present in the class of the pastor, C. R. Stauffer. The school boasts a Cradle Roll of over 250.

—The First and Second churches of East Liverpool, Ohio, and the churches of Wellsville and Chester, are in the midst of a union revival at Newell, Ohio,

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A study of the life of the Master in 52 lessons. Bristling with questions, and requiring a study of the Bible itself. The finest course yet offered for adult and young people's classes. Price in lots of 10 or more, 40c. Single copy, 50c.

Disciples Publication Society

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700 E. 40th St., Chicago, Ill.

to continue four weeks. The meetings are held in a tabernacle. The pastors of the churches are, respectively, John Mullen, James Ridgley, John Neilson and John Clark.

—Wilbur H. White has resigned the pastorate at Ennis, Tex., and will engage in business in Thornton.

—F. W. O'Malley, of First Church, Bonham, Tex., recently preached a special sermon to the faculty and students of the Bonham public schools. His subject was "Lifting the World."

—Further facts concerning the death of Chancellor William Bayard Craig are now coming in. It is learned from one report that Mr. Craig had never fully recovered, following an automobile accident.



The Late Rev. Wm. Bayard Craig

ident in which he was injured about three years ago. For the last year he had been an invalid. Mr. Craig is survived by his wife, Mary Carpenter Craig, one daughter, May Craig-Lawrence, and four grandchildren.

—A. L. Cole, recently resigned from the Cecil Street Church, Toronto, Can., was called to the work at Central, Decatur, Ill., to succeed W. H. Cannon, but it is reported that he declined the call.

—A feature of the Bible school sessions at the Des Moines convention will be the awarding of a beautiful loving cup to the state or district having the highest percentage of Bible school efficiency in the field of the American Christian Missionary Society. The cup is presented by the state of Kansas. It is to be retained but one year on this award, but any state or district receiving it three years in succession will hold it permanently.

—Kansas, Ill., Christian Church, with two other churches of the town, maintains a reading room for boys during the autumn and winter months. J. E. Rritchett leads at Kansas.

—Burris A. Jenkins preached a "Sermon to Golfers" two weeks ago. Mr. Jenkins spoke in praise of the game as an aid to physical upbuilding.

—The Davis Street Christian Church, Ottumwa, Ia., was host recently to a meeting of the Workingmen's Triangle brotherhood, at which were present members of all the city's churches. As result of the meeting, a citywide or-

ganization of the male church workers will be made. Congressman C. W. Ramseyer delivered an address on "Public Problems from a Practical Standpoint."

—Because his 21-year-old son has enlisted in the Canadian Overseas army, Morgan Genge of First Church, Ottumwa, Ia., has resigned his pulpit and has gone to Canada to manage his son's 480-acre farm.

—M. W. Yocom, of the Hartford City, Ind., church, recently delivered an address before the students of the local high school.

—In a Sunday morning sermon, A. R. Liverett, of the Jefferson City, Mo., First Church, made the statement that the Missouri capital city is more immoral at the present time than ever before, due to the fact that the officials are too busy running for other offices.

—Miss Zona Smith, who has served as a missionary in Argentina for the last five years, is now in Des Moines, and will remain through the convention.

—John W. Gratton, pastor of Highland Park Church, Des Moines, was married recently to Miss Ruby Stone of Acton, England. The ceremony took place in Boston, Mark Wayne Williams, of the Boston Church, being the officiating minister. Mr. Williams is an old friend of Mr. Gratton, having been instrumental in sending him to Drake University.

—The Churches of Christ of Des Moines have presented the Iowa Historical Society with a fine painting of Alexander Campbell, the work of one of the best artists of the country.

—Among the special parties coming to the convention at Des Moines from

various parts of the country are one from Lexington, Ky., under the care of Walter E. Frazee; one from Atlanta, Ga., with L. O. Bricker in charge; others from Indianapolis, Louisville, Cincinnati, all of these being on the Wabash. Other parties are reported via the Northwestern and the Rock Island.

—Mrs. D. R. Lucas, wife of a former pastor at Central Church, Des Moines, is already at Des Moines, to remain until after the convention. Mrs. Lucas makes her home with a daughter in Indianapolis.

—The Intermediate C. E. Union of Des Moines will make the announcements of Christian Endeavor convention events from the sky with kites and balloons by day and with flood-lights from the tops of the tallest buildings by night. Christian Endeavor notables to be present at the convention are: Dr. Ira Landrith, of the United Society; Claude E. Hill, national secretary of Christian Endeavor for the Disciples of Christ, and Frank Lowe, Jr., new Disciples field secretary. A banquet in honor of the national leaders will be held at Capitol Hill Church at 6 o'clock, on October 10. A Christian Endeavor parade will be featured on Saturday, October 14. Mildred J. Haggard of Minneapolis, national junior superintendent of the United Society, will give an address at one of the sessions.

—Dwight Lewis, teacher of the famous Philo Christos class at Central Church, Des Moines, spent two weeks of the late summer at the Y. M. C. A. camp for high school boys at Lake Okoboji.

—L. O. Bricker, of First Church, Atlanta, Ga., writes that after six years of faithful and fruitful service with West

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End Church, Atlanta, W. C. Foster has tendered his resignation, to take effect January 1. Mr. Foster has brought this work to a high state of efficiency, having added over 300 persons to the membership, quadrupled the Sunday school attendance, and put the church in a very favorable light in the community. Both Mr. and Mrs. Foster are graduates of Transylvania. Mr. Bricker states that some good church should have their services at once.

—Highland Park Church, Des Moines, will rent part of its space for business purposes.

—The Moline, Ill., Sunday school planned to observe "100 Per Cent Day" early this month. The Loyal Gleaners, a young ladies' class of this school, is reported to be raising \$500 toward a fund for a new church building.

—At the county convention of Jasper county, Mo., held at Carterville, a fine pennant was awarded to Center Point, a rural church, for the best percentage of attendance. Under the leadership of Mr. Johnson, the county president, a "flying squadron" had been going about among the county's churches for six months before the convention. They displayed the pennant and advertised the convention. The reporter writes that a large factor in the success of the meeting was the work of J. H. Jones, of the District leadership, who is said to be "the best secretary in the Brotherhood." Mr. Jones was present at the sessions. Some of the leaders on the program were C. H. Swift, W. P. Shamhart, C. C. Garrigues, Miss Nannie Hopper, an exiled Mexican missionary, and Mrs. Brown, president of the First District C. W. B. M. organization.

—A mission Sunday school, situated in the center of a rapidly growing section of Peoria, Ill., has just been taken over from the local Evangelical Association by the Disciples, and will be made a nucleus of a new church. There is only one other Protestant Sunday school in this section of 15,000 population. Mrs. E. B. Hale is superintendent of the new mission.

—James A. Burns of Fort Madison, Ia., reports that two young men of this church have entered Drake, to prepare for the ministry. Another young man and three young ladies will take up ministerial or mission work next autumn.

—W. W. Wharton of Jacksonville, Ill., will evangelize during October and November in Illinois and Iowa.

—John S. Zeran, editor of the Arkansas Christian, has been chosen to succeed C. A. Chasteen as superintendent of missions in Arkansas.

—Report has it that there is an organized movement to secure the International Christian Endeavor convention for 1912 for Des Moines.

—Granville Snell of Mound City, Mo., for several years Seventh District evangelist, has been chosen by the state board as superintendent of missions, to succeed C. A. Lowe of Camden Point.

—The third annual meeting of the Christian churches of Fountain county, Ind., was held Sunday, September 24, at Hillsboro, Ind. The speakers for the occasion were Gary L. Cook, state Sunday school secretary and evangelist; Prof. John G. McGavran, of the chair of Cooperative Religion and Indian Languages of the College of Missions, and W. B. Alexander, missionary, recently returned from the heart of India. There are fourteen churches of the Disciples in

this county, and all were represented except two, some with large delegations. The churches of Fountain county have a growing ambition to some day become a living-link by supporting their own missionary on the field.

—There will be a conference of ministers' wives held in Des Moines during convention week, on Thursday morning, from 8 to 9:15, in Central Church. This will be the third meeting of its kind to be held in connection with our national conventions. A good program has been arranged. Mrs. Shullenberger of Des Moines will preside.

—T. F. Weaver of Sweetwater, Tex., has accepted the work at Central Church, Stamford, Tex.

—The King's Workers' Sunday school class of First Church, Taylor, Tex., has purchased new furniture for the church.

—The Disciple churches of Indianapolis, Ind., are co-operating with other city churches in planning for Church Day, October 10, which will be a feature of the Indiana centennial, to be celebrated in October.

—The new building of the Newcastle, Ind., church was dedicated on September 24, with George L. Snively in charge.

—E. K. VanWinkle has been called from First Church, Mishawaka, Ind., to the Island Church, Wheeling, W. Va.

—During his vacation of two months J. H. Craig of Troy, N. Y., filled the pulpit of the Bellevue Church twice and preached at a union meeting of all the churches of the vicinity. Also, on one Monday morning he addressed the Ministerial Association.

—The aim for Rally Day at Jefferson Street Bible school, Buffalo, N. Y., on October 1, was "Our Class Enrollment Present."

—R. Graham Frank and his congregation at Liberty, Mo., have planned a protracted meeting to begin October 23 and close November 12. E. E. Violett will be the evangelist in charge.

—H. W. Hunter, pastor at Wellington, Kan., is making his prayer meetings worth while, with a series of "Character Studies of Old Testament Heroes and Heroines." Two-minute talks are a feature.

—It is reported that Lloyd Darsie has resigned at Hollywood, Cal.

—J. R. Perkins of the Sioux City, Ia., church preached a sermon at the first session of his "Young People's Forum," his text being: "And they took him and brought him unto Areopagus, saying, 'May we know what this new doctrine, whereof thou speakest, is?'" In explanation of the forum idea, Mr. Perkins made the statement that "the particular

aim of the open forum is to give expression to life. Suppression is the deadliest foe that religion has."

—Rand Shaw reports his second meeting with J. L. Finnell, pastor at Mt. Creek, Ky., with 46 additions as one result. Mr. Shaw is now at Jamestown, Ohio, with A. C. Shaw. Wallace Tuttle leads in the singing.

—A. B. Houze, pastor at Central Church, Lima, Ohio, reports that his people observed Promotion and Rally Day on Sunday, September 24, with a strong program and an attendance of 420. At the close of the morning sermon there were eleven confessions, and in the evening the Junior Department of the Sunday school put on a popular Bible drama prepared by Miss Lula Abbott, the junior superintendent.

—Verle W. Blair of the Eureka, Ill., church is leading his people in a one week's meeting, with sermons by members of the college faculty on "Life Problems." Instruction in congregational singing by Professor Bredin is a special feature. Edgar D. Jones of First Church, Bloomington, Ill., delivered an address at the church on September 25, on which occasion the men of the church gave a reception to the students of the college and high school and to citizens of Eureka not identified with other churches.

—Byron Hester, who leads the work at Pryor, Okla., reports five accession to the membership of the church on September 24.

—Cotner University, Bethany, Neb., starting off with an unusually fine prospect, according to reports. "A surprising number of new students have already enrolled, in addition to many former students who are back for work." A. D. Harmon, the new dean, and head of the department of philosophy, has ready inspired great confidence on the part of faculty and students.

—The East Creighton Avenue Church, Fort Wayne, Ind., led by E. H. Clifford, reports a net addition to the membership of 33 since the first of the year. The C. W. B. M. is on the roll of honor. The three Christian Endeavor societies have done unusually good work. Through the activities of the Ladies' Aid Society of the church the auditorium has been frescoed and repainted.

—Chester A. Gillum began work at Beardstown, Ill., October 1, after three weeks as superintendent of Callaway county, Mo.

—Alva W. Taylor delivered the convocation address at William Woods College, Fulton, Mo., on September 15. This school began its work with a large enrollment.

Frank Waller Allen is preaching at the sessions of his Fellowship Class, a

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First Church, Springfield, Ill., a series of "Little Sermons on Religion and Youth." "The Everydays" is the general subject of the series. The following are the topics discussed from week to week: "Everyday Salvation," "Everyday Health," "Everyday Courage," "Everyday Faith," "Everyday Self-Control," "Everyday Self-Reliance," "Everyday Self-Expression," "Everyday Service," "Everyday Love," "Everyday Beauty." A year ago the Fellowship Class inaugurated a special work among boys, which is still very successful. This year a similar work is being undertaken in behalf of the girls.

—The Men's Club of the Oakland, Cal., church gave a dinner in honor of the new pastor there, H. A. VanWinkle.

—S. D. Martin, pastor of the church in South Portland, Ore., who responded to the President's call for soldiers on June 20, and went to the Mexican border with the Third Regiment of Oregon, has returned to his pastorate.

—Garrett W. McQuiddy, formerly pastor of the Maywood Church, Oklahoma City, has been called to the pulpit of Central Church, Springfield, Mo., according to newspaper reports.

—President Serena, of William Woods College, writes that one of the great improvements of the summer at this school has been the enlargement of the campus lake. This will be called "The Lake of the Woods."

—A school of methods will be conducted at First Church, Mansfield, Ohio, November 13-17. The national team of workers from the Bible school department of the A. C. M. S. will be present to help.

—The Franklin County (O.) Disciples' Union has arranged for a school of methods at West Fourth Avenue Church, Columbus, November 20-24. The faculty will consist of National Secretaries W. J. Clarke, Miss Cynthia P. Maus and Miss Hazel A. Lewis, and State Secretary McLain.

—L. L. Leake, son of E. F. Leake, pastor at Independence, Mo., is one of the new ministerial students at Drake this year.

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THE C. W. B. M. AT THE DES MOINES CONVENTION.

In our reports and in our plans for the home field work, we shall, of course, consider the evangelistic work which we are now doing in thirty states; our four mountain schools, with their special demands for buildings at this time, and our Bible chairs in four-state universities.

The Christian Woman's Board of Missions carries the responsibility for our people among the negroes. Our opportunities there are very great. We have, in recent years, started two new negro schools, one in Texas and one in Kentucky. Neither of these schools is at all adequately equipped. The location of our school in Tennessee has been changed from Jonesboro to Shelbyville. We have purchased the land, but are entirely without equipment. We shall bring the needs of this negro work to the Des Moines convention. Our evangelistic work among the negroes ought to be doubled next year.

We are doing work among foreigners in five cities of the United States. In three of these cities we have very good equipment. In the other two very much remains to be done to render the work

efficient. Other cities plead for the same kind of work at our hands.

Several of our India missionaries will be present in the convention to speak of the great new openings for work in Central India, and the promise of large gatherings.

We are hoping to set forth our plans for Africa. One of our missionaries from that field will be with us, and another will be there who is under appointment.

The great Panama conference has brought to our people a new vision of possibilities for Latin America. Our evening session in the convention will be occupied with plans for Latin America. The speakers for that evening will be President Charles T. Paul, of the College of Missions, who attended the Panama Conference and the Regional conferences in South America, and S. G. Inman, Executive Secretary of the Panama conference and the Latin American committee.

While we are still unable to enter Mexico, we stand ready to do so when the time comes. We must place upon our people the needs of that country, so torn by war and so needing the Gospel light. We are planning to take up the work at our old stations and to start in at least three new points.

We are planning to make advancement in South America. We feel that the Disciples of Christ ought to occupy, starting with our present mission in Buenos Aires as a beginning, the provinces of Entre Ríos, Corrientes, and Misiones in the Argentine Republic and the Republic of Paraguay.

There will be missionaries in the Des Moines convention from several of these Latin American fields, Mexico, Porto Rico and South America will be represented.

We mean to sound, at Des Moines, the call of the Christian Woman's Board of Missions for one hundred new men and women, prepared and sent out to our foreign fields, within the next five years. We are pleading for thirty new missionaries for India, twenty for Mexico, twenty for South America, and thirty more for Porto Rico, Jamaica, Africa and China.

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NOTES FROM THE FOREIGN SOCIETY.

The following missionaries reached New York City from Africa, September 18: Miss Edith Apperson, C. P. Hedges and wife, and Dr. J. L. Jaggard and wife. Friends will be delighted to see these, fresh from the forefront of the battle.

NEW YORK A Church Home for You.
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In all probability they will be at the Des Moines convention.

Last week the Foreign Society received three annuity gifts, one of \$1,000 from a friend in Nebraska, one of \$1,000 from a friend in Kansas, and also one of \$100 from a friend in Kansas. This latter friend has made twenty-seven different gifts.

The Foreign Society has a total of 803 native workers on the mission field. This is an increase over last year. These workers are one of the great hopes for the redemption of the heathen world.

The missions conducted by the Foreign Society throughout the world have enrolled 20,560 in the Sunday schools. This is a great showing and helps to indicate what the future will be in these lands.

Many are preparing for the international conventions at Des Moines, October 9 to 15. The attendance will, no doubt, be large and enthusiastic.

During the past year the medical missionaries of the Foreign Society have given 230,767 treatments, or 632 every day in the year. Do you not think this is a splendid showing?

More churches have given during this missionary year than ever before, and the total gifts will show larger than in any former year.

Last week a friend in Michigan sent \$1,600 as a direct gift to help on with the work of the Foreign Society; also, a friend in Ohio sent \$600 to support a living-link on the field; the church at Bonham, Tex., sent \$600, completing their living-link; the church at Ionia, Mich., sent \$600, completing their living-link; McKinney, Tex., \$150, finishing up their living-link; \$125 from Independence, Mo., finishing their living-link; a number of friends also sent personal gifts of \$50 and \$100 each.

We are not without hope of being able to report next week that the \$500,000 mark has been passed. Everything depends upon the returns from the last week. We are hoping for the best. It will be a great disappointment to many hearts if this very reasonable sum is not attained.

STEPHEN J. COREY,
Cincinnati, Ohio. Secretary.

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PARK AVENUE CHRISTIAN CHURCH AND TABERNACLE.

(Southwest Corner Ninth Street and Park Avenue.)

This church was instituted by H. O. Breeden, then pastor of Central Christian Church, about the year 1897. For some time previous a number of New Testament believers had been meeting regularly in the Park avenue schoolhouse and another little band in the Maple Grove schoolhouse. These two bodies finally came together and agreed to build a church for joint use on the city limits and Ninth street, which would be fairly accessible to all the membership at that time. This was accomplished, as aforesaid, in 1897, and Dr. Breeden acted for some time as supply pastor. It was never a mission church and has always maintained its own pastor.

About four years ago it was realized that the church at the city limits was now out of place. The population had centered around Park avenue district and a great part of the membership was coming from that direction all the time and complaining of the distance. It was finally decided to move the church nearer the center, and this also was accomplished. At this time Norman Brighton was called to the pastorate, and under his leadership the church went forward by leaps and bounds. In the spring of 1915 it was realized that the church would not hold the crowds; a considerable sum of money was still owing for the moving and rebuilding of the church, only accomplished a short time before. However, with nothing on hand but a fine lot of faith and enthusiasm, we began the building of a tabernacle, to seat about 700, had it constructed in short order, and all paid for the day we moved in.

However, we have now arrived at the point when we realize that we must build a permanent church and Sunday school to accommodate our growing congregation. It is especially a Sunday school that we need and a tabernacle is not good for that purpose. Our community is rapidly growing, but is composed largely of the better class of working men, carpenters, electricians, machinists, printers, clerks, etc. We have neither the rich nor the poor with us, but a very happy, sympathetic and courageous community that will enlarge the vision of all who come among us. We have al-

ready four or five thousand dollars in tentative subscriptions for a new church and will undoubtedly begin to construct a beautiful building this fall, to accommodate seven or eight hundred in the auditorium, besides the Sunday school.

Daniel O'Hearne was the first regular minister after Dr. Breeden, and the following have held pastorates at Park avenue at different times. They are not named in exact rotation of service, but as they come to mind: T. O. Handaker, J. Mad. Williams, E. F. Boggess, Oliver Hower, Sherman Kirke, Fred Macey and B. E. Youtz.

JAMES CAVENDER,
Vice-President of Official Board.



GRAND VIEW CHURCH OF CHRIST

On June 25, 1916, the Grand View Church celebrated its ninth anniversary, having an enrollment of 163 members, 140 of whom are weekly givers, 200 enrolled in Bible school, with a record of all indebtedness, save to Church Extension Society, cleared away.

The church now is planning to wipe out this debt, and by another year the heroic little band, strong in faith, is planning a new building project, which will meet for years to come the necessities of a rapidly growing community.

Situated on a strategic corner, surrounded by a people most of whom own their homes, where is to be found some of the most desirable building sites in Des Moines, there lies before this band of optimistic Christians a field, white unto the harvest.

To them have come trained workers from sister churches and a great company of converts to be developed.

An efficient board of officers, an exceptionally devoted band of deacons, splendidly graded, up-to-date Sunday school, a growing missionary enthusiasm, and the spirit of sacrifice, point to the day when, foundation work being done, this church shall be better and more efficient representatives of that One who came to minister unto others.

MRS. CARRIE W. HOFFMANN,
Minister



MONDAMIN AVENUE CHURCH.

The Mondamin Avenue Church of Christ had its beginning seven years ago,

October 3, 1909, when a few of the faithful members of University Place Church and a few from Central Church joined forces to develop the Christ life in the hitherto neglected territory north and east of University place.

Ministered to by student preachers, aided in meetings by our brethren of larger experience in the ministry, with successes and reverses which tried but to prove the faith of the church, this steadily increasing band of worshipers, after five years in the tabernacle, erected a beautiful, commodious house of worship, which is already inadequate for the housing of the Bible school increase and other church activities.

Ministered to by J. M. Hoffmann, of large vision and larger faith, the church, with splendid Bible school of 250 enrollment, Endeavor, Ladies' Aid, C. W. B. M., and every other department well manned—watched over by an official board of deep consecration and unselfish service—this congregation must of necessity prove an active agent in the spread of simple New Testament teaching and living.

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OHIO SECRETARY'S LETTER.

As the district conventions progress, certain things stand out in bold relief. One of these is that the speakers come with well prepared addresses. This is deeply significant. Thorough workmen believe in preparedness for platform work; all the more when an address is limited to five or ten minutes.

Another outstanding fact is that our busier pastors have time for the entire convention. Public spirit, courtesy, aggressive enterprise are indicated in this. The kingdom and the power and the glory of our Lord will be the outcome.

Old Ohio is in a condition of transition. Here is the combination of circumstances affecting the rural church of tomorrow:

1. Rural population is declining. Nearly all the townships have less people than twenty years ago.

2. Good roads are being built in every corner of the state. Millions of dollars are being spent to perfect them.

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A smaller population does not need so many churches. Good roads and the automobile enable the rural church to serve a larger community. Some country churches will be eliminated. The process has already begun. Five more years will see it well under way. In twenty-five years the die will be cast.

It is a day for alertness, for eager, courageous effort. This practical age will ignore any church that sleeps in the face of the stressful conditions of today. Extermination is before the complacent church in such an age.

Our district convention programs are designed to stimulate activity on right lines in all the churches. The testimony of many is that they do great good.

Ohio Day is at hand. Preparation for its observance, November 5, should be begun at once.

The need is great. Many appeals are before us that ought to be granted. Make ready for Ohio Day.

I. J. CAHILL,

Corresponding Secretary,
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